The CRISIS

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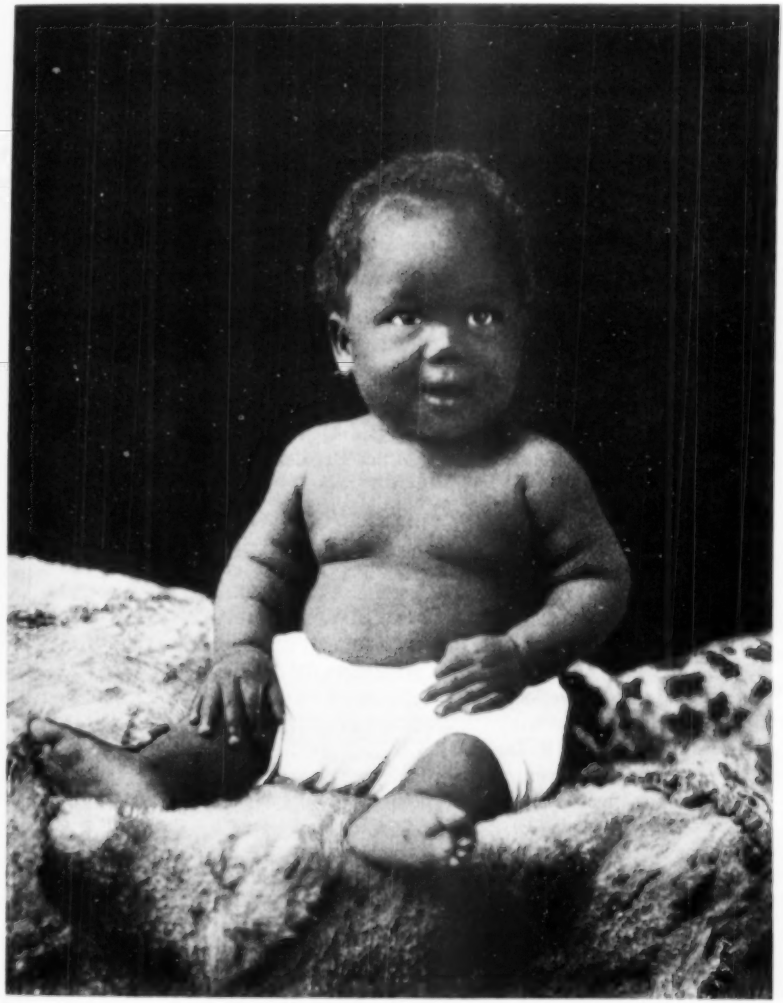

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THE CRISIS

A RECORD OF THE DARKER RACES

PUBLISHED MONTHLY BY THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, AT 70 FIFTH AVENUE, NEW YORK CITY

Conducted by

W. E. BURGHARDT DU BOIS

AUGUSTUS GRANVILLE DILL, Business Manager

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NEW YORK

ALONG THE COLOR LINE

MUSIC AND ART

ON August 6th at the Auditorium-Armory, Atlanta, Ga., the 6th annual Music Festival was held under the auspices of the Georgia Music Festival. The soloists were Miss Rachel Walker, soprano, of Cleveland, Ohio, and Mr. Roland W. Hayes, tenor, of Boston, Mass. The director was Mr. Kemper Harreld of Chicago.

Of the festival, the Atlanta *Constitution* says: "There were those present who had heard Caruso, Anna Case and other grand opera stars, who hazarded the statement that the Hayes-Walker combination was equally pleasing. Hayes showed unusual control of his voice and in every song, some of them difficult, he showed remarkable skill.

"Rachel Walker, who has sung before rulers of Europe and attracted much attention, easily sustained her reputation last night. Led by Alice La Cour, a jubilee singer of many years' experience, a chorus of more than 100 sang a number of the Negro melodies and one or two of the heavier numbers."

¶Mr. Roland W. Hayes, the justly admired tenor, filled a number of engagements during the summer that included Tuskegee Institute, Florence, S. C., and Washington, D. C. He was assisted by his regular accompanist, Mr. Charles J. Harris, of Boston, Mass.

¶Mme. Anita Patti-Brown, of Chicago, Ill., and Miss Rachel Walker, of Cleveland, Ohio, two soprano soloists of note, were heard at a concert given during the supreme session of the Knights of Phythias which was held at Columbus, Ohio, August 15-20. Mr. Lois B. Depp of Springfield, Ohio, and Mr. Leroy H. Godman, Columbus, Ohio, were the assisting artists.

¶On August 6th a party of Negro and Indian students from Hampton Institute, Va., gave a concert at Bar Harbor, Maine, in the villa of Mrs. John S. Kennedy. Ernest Schelling, the noted pianist, was among the patrons.

¶*Musical America* mentions a Cradle Song for violin written by Clarence C. White as being a welcome addition to the violin teachers' list of teaching pieces and as a display of melodic taste and good knowledge of the violin on the part of the composer.

¶At the annual recital by pupils of Mrs. F. H. Snyder at St. Paul, Minn., "The Jungle Flower," "Almona" and "Night of Dreams" by H. T. Burleigh were among the songs presented.

¶Miss Sarah May Talbert of Buffalo, N. Y., a recent graduate of the New England Conservatory of Music, Boston, Mass., was heard in an interesting piano recital on July 16th at St. Paul A. M. E. Church, St. Louis, Mo. A feature of the evening was an address by Mrs.

Mary B. Talbert, on "The Call of the Hour."

¶The colored people of New Orleans have just organized the Symphony Orchestra with 25 members. Mr. Paul Beaulieu is President.

¶Isaac Hathaway, the sculptor, has several pieces on exhibition at the Panama Exposition.

¶A company in Pensacola, Fla., aims to produce plays of Negro life written by colored people. The first production will be "The Death Hour."

SOCIAL UPLIFT

MRS. ALICE DUNBAR will devote much of her time to Woman Suffrage.

¶Several Negro communities were described at the recent Business League convention; among them, Titusville, Va., Gouldtown, N. J., and Mound Bayou, Miss.

¶The People's Institute, New York City, has opened a community centre at Public School 189 which is in a crowded district, largely Negro.

¶The colored people of Philadelphia are opposing the election of Joseph P. Rodgers as district attorney because of his unfair attitude.

¶The National Baptist Convention met in the Eighth Regiment Armory, Chicago. The strife between the partisans of President E. C. Morris and Dr. R. H. Boyd threatened a serious rift in the organization.

¶J. Albert Adams, a colored man, has been elected alderman in the fourth ward in Baltimore.

¶The Clara Frye Hospital in Tampa, Florida, named for its founder and president, is doing a needed work.

¶George Edward Cannady, two years old, appeared in the Irvington, Oregon, mimic floral parade during the Rose Carnival. He was the only colored child in the parade and moving pictures of him were shown in a local theatre and postcards sold on stands.

¶The Mayor and Chief of Police of New Haven, Connecticut, have refused to permit the "Birth of a Nation" to be shown there. An appeal will probably be taken to the courts.

¶Mr. Charles Frederick Heartman, a white New Yorker, has just finished a complete edition of Phillis Wheatley's works. The first volume is a bibliography, the second volume contains her poems and letters and the third volume reproduces six broadsides in facsimile. Mr. Arthur A. Schomberg who has helped in this remarkable work will write an account of it for THE CRISIS in the near future.

¶The Eighth Infantry of the Illinois National Guard under Col. Denison has spent a week in camp at Springfield, Illinois.

¶Col. John R. Marshall, formerly the head of the Eighth Illinois Regiment, has been admitted to the civilian camp of the Federal government. At first there was some question of color but this was quickly swept aside.

¶Over 10,000 people gathered at the opening of the Lincoln Jubilee and Exposition at Chicago. Governor Dunn of Illinois was the chief speaker and Bishop Samuel Fallows presided. Among the other speakers was Dr. J. W. E. Bowen. Music was furnished by a chorus of 1,000 and the Eighth Regiment Band. The exposition continued during the first two weeks of September.

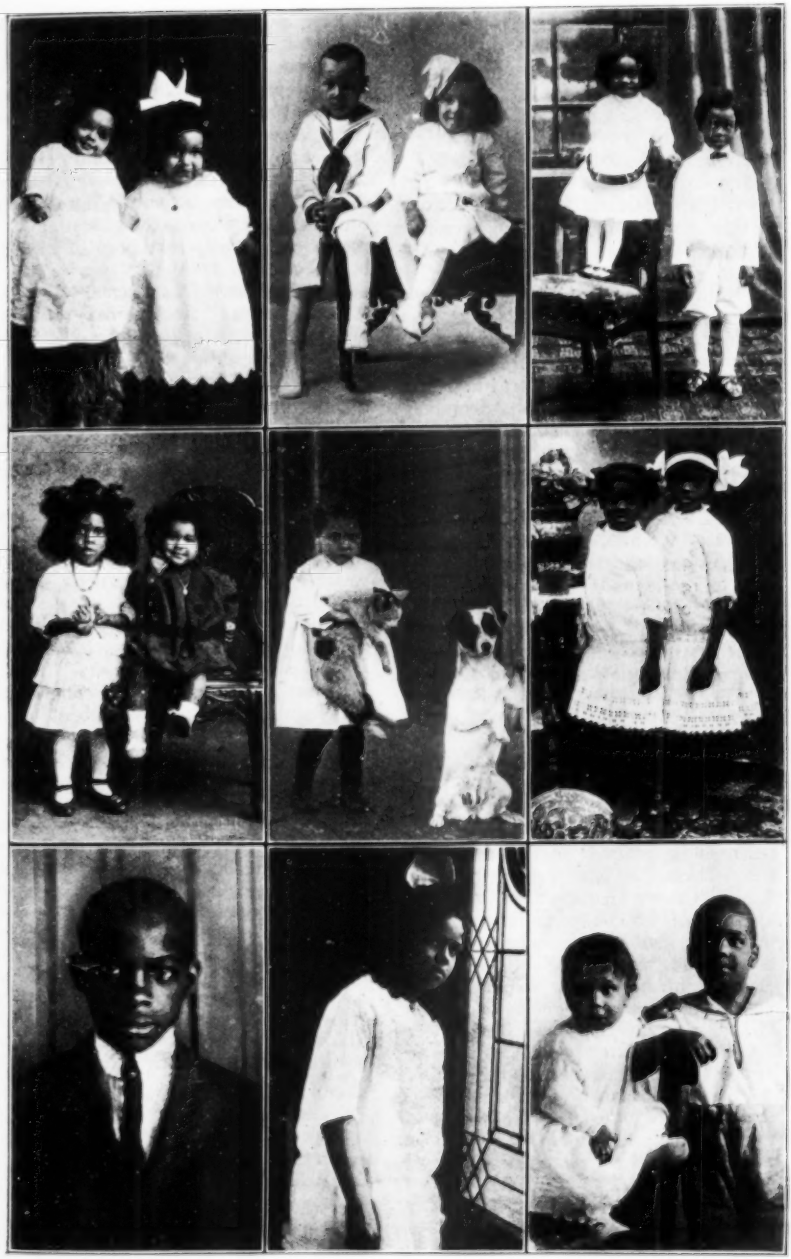
¶On motion of the colored alderman, DePriest, of Chicago, Monday, August 23d was made a legal holiday in honor of the Half Century Anniversary of Negro freedom.

¶Colored soldiers of Douglas, Arizona, have succeeded so far in keeping the "Birth of a Nation" film from being shown in the local picture houses. There are 900 Negro soldiers and 2,500 white soldiers in the city at present.

¶John Sisco, a Negro boy, rescued a white girl from drowning in the swollen Passaic river just at the edge of the eighty foot Great Falls. This is another reason for intervention in Hayti.

¶The Society of American Indians held its annual meeting at Kansas University, Lawrence, Kansas.

¶On the opposite page we give two names: Russell Lee of Des Moines, Iowa, has made such a remarkable record in the public schools that he deserves especial mention; Gwendolyn Bennett has been an honor pupil in Harrisburg, Pa.



CALIFORNIA
CANADA
RUSSELL LEE

DISTRICT OF COLUMBIA
WISCONSIN
GWENDOLYN BENNETT

PENNSYLVANIA
ARKANSAS
DISTRICT OF COLUMBIA

MEETINGS

THE National Medical Association held its seventeenth annual meeting in Chicago with 500 delegates. Dr. U. G. Dailey of Chicago, a graduate of Northwestern, was elected president.

¶The colored Elks met in Chicago.

¶The United States Order of Odd Fellows, District Grand Lodge, New York, at their sixth biennial meeting endorsed Woman Suffrage.

¶The sixteenth annual convention of the National Negro Business League was held in Boston with 700 delegates from 30 states. The League elected the following officers: Booker T. Washington, President; Charles Banks, First Vice President; Emmett J. Scott, Secretary; J. C. Napier, Chairman of Executive Committee.

¶The fifth biennial convention of the Grand Boule, Sigma Pi Phi fraternity, met in St. Louis.

¶Arthur Holmes, of Jersey City, was the operator who sent the wireless message to President Wilson, on the opening of the Lincoln Jubilee.

¶Governor Walsh of Massachusetts, made a stirring address at the Business League convention in Boston.

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EDUCATION

DR. C. G. WOODSON spoke on early Negro schools at the Tower Hill Congress, held in Wisconsin.

¶The Georgia attempt to prohibit white teachers in colored schools failed, but the Alabama bill is still pending.

¶Miss Gladys Caution stood second in a group of 1,500 applicants at a recent municipal civil service examination for playground work in New York City. Because of her rating her name was placed on both the New York and Brooklyn eligible lists and she has been appointed to the playground at the Brooklyn end of Brooklyn Bridge.

¶Edward Morgan, a colored boy of sixteen, who graduated from the Newtown High School of Elmhurst, N. Y., last June, received a New York University scholarship and a silver medal. He was president of his class.

¶The twelfth annual session of the National Association of Teachers in Colored Schools has been held in Cincinnati. Teachers from 25 states were in attendance and John Hope of Atlanta, Ga., was elected president. The meeting was unusually successful and marked a great advance on former gatherings.

¶C. M. Baxter, a resident of Redlands, Cal., has left a third of his estate valued at $53,000 to the American Missionary Society of New York for educating "the colored people who have been so wickedly oppressed."

¶Mack Mullen of California, left $30,000 to a school for colored youth at Okolona, Mississippi, of which Wallace A. Battle is president.

¶The Wilberforcians, a Washington organization of former Wilberforce students, is petitioning with Bishops' Council of the A. M. E. Church to modernize the university and make it the central institution of the church.

¶The colored club women of Alabama propose to start a reformatory for colored girls. Two acres for the school were donated by Miss Cornelia Bowen at their recent session. Several years ago these same women started a reformatory for colored boys, which the state has since taken over.

¶Colored people of Philadelphia are still fighting the Board of Education to prevent segregation in the schools and a change of curriculum designed to effect the Negro schools alone and train servants and laborers.

¶Virginia has twelve colored public high schools of which two have four year courses. Twenty-six private schools enroll the following students: forty-six in professional courses; fifty-two in college; three hundred and twenty-three normal, 1,606 high school pupils and 3,141 grammar school pupils, a total of 5,442 students under 292 teachers. The colored school population of the State is 217,760; the enrollment 151,373; the seating capacity of the school houses, 106,191.

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ECONOMICS

THE Grand Lodge of colored Masons of Alabama collected $156,912 last year chiefly for endowment insurance.

¶Experts from the Department of Education of the Federal government will

conduct a state wide survey in Delaware along social lines and will also include the Negro problem in their work.

¶Ten years ago there were only about 25 Negro farmers in Colorado and some 75 farm laborers. In May 1910 Negroes began moving in and now in Wells County 60 colored families have 15,000 acres, and in eastern and southern Colorado there are some 500 colored families on farms and 2,000 farm laborers. A prosperous Negro town known as the Deerfield Settlement is being built up.

¶The year book of the Standard Life Insurance Company shows gross assets of $135,068; a reserve fund of $22,545; capital stock fully paid in of $1,000; cash income during 1914, $69,025 and $1,205,000 worth of insurance in force December 31st, 1914.

PERSONAL

ROBERT N. WOOD of New York City is seriously ill.

¶Charlotte Yorke was for 44 years a worker at the Colored Orphan Asylum of New York City. She began work there as assistant nurse at the age of 17 years and at her death had been housekeeper for 30 years.

¶The Rev. William Madison of Montgomery, Ala., has just finished raising $50,000 to pay for his church.

¶W. C. Handy, the Negro composer of the celebrated "Memphis Blues" has recently put on the market the "Hesitation Blues" which bids fair to outrival his former work. Handy is leader of a band in Memphis, Tenn.

¶Mr. James D. Corrothers, the well known poet, has left the Baptist Church and become pastor of the Second Presbyterian Church of West Chester, Pennsylvania.

¶The body of the late Dr. M. C. B. Mason lay in state in Cincinnati at the time of his funeral and was viewed by hundreds of white and colored citizens. Bishop Hartzel delivered the eulogy.

¶Mr. R. C. Bruce, assistant superintendent of schools of the District of Columbia, still continues seriously ill from his recent automobile accident.

¶M. W. Bullock, the former football star of Dartmouth, gives up his Atlanta law practice to teach at the A. and M. College, Normal, Alabama.

¶Thomas Wallace Swann, secretary of the Lincoln Exposition at Chicago, has been dismissed under charges.

¶President M. W. Dogan of Wiley University was brutally assaulted by white soldiers as he was passing through Texas City to rescue his family from the Galveston flood. He was finally rescued by his chauffeur whom the soldiers thought was white.

¶The Rev. C. W. Mossell, a prominent African M. E. minister of Baltimore and brother of Dr. N. F. Mossell, is dead.

FOREIGN

DR. MAJOLA AGBEBI, D.D., Ph.D., has been elected president of the Communion of African Churches in West Africa, director of the Niger Baptist Union and chairman of the conference of Yoruba Baptist Churches. He is a fine scholar and one of the most forceful men in Africa.

¶John G. Russell, a former member of the Clef Club, New York City, has enlisted in the British army.

¶Major Charles Young and Major Wilson Ballard have aided Prof. Frederick Starr of Chicago University, in getting together the Liberian exhibit for the Lincoln Exposition, in Chicago.

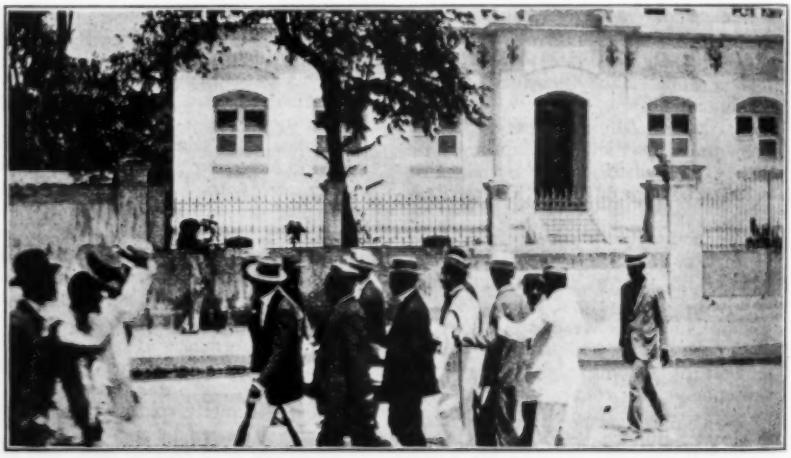
¶Mayor Wilson Ballard of the Liberian frontier force has resigned after three years' service and has been succeeded by Major William F. York. Capt. E. T. Hawkins has resigned and returned to the United States. Young colored men of education, military training and physical fitness can secure appointment to this force by writing Major Charles Young, at Monrovia.

¶Further details have come to us concerning the concessions made to colored people in the Danish West Indies. Mr. Abraham Smith is not a member of the Danish legislation but Crown member of the legislation of St. Thomas. There are three such members of the Colonial Council of St. Croix today, Messrs. Pretto, Levy and McFarlane. There have been formerly colored members of the Council elected by popular vote but never before have colored men been ap-

HAYTI

pointed by the Crown. Hitherto, the white political bosses of St. Croix have held all the financial, industrial, commercial and political power. They have even controlled the governor. The colored people finally awoke from their stupor and sent M. B. H. Jackson, a young man of 32, direct to Denmark and demanded of the King the removal of certain officials whose conduct in office had long been a scandal. The result was that three white Crown members were replaced by colored men. Mr. Pretto is a merchant; Mr. Levy, a farmer and Mr. McFarlane one of the best carpenters and builders in the island.

¶"I have received a letter from ——— describing the murders by the late President Guillaume, his own part in helping one of the victims, and describing the act of the frenzied mob, two hundred of whose sons, brothers, and fathers had been butchered in prison, in dragging the murderers from the consulates where they had taken refuge. And now, he says, American bullets are killing unarmed and quiet citizens. Such violation of the consulates as occurred is, of course, a matter for apology by the government; no attache being assaulted—a mere technical wrong by men driven wild by the massacre of their friends and relations. The German Legation has protested, not against the Haitiens, but



THE UPRISING IN HAYTI: RELATIVES BEARING AWAY THEIR DEAD

against the action of the Americans. I enclose for your information clipping from the *Nouvelliste* of the 7th inst.

"The capitalist interests of different countries are steadily stirring up revolutions, so called for the purpose of gaining large concessions from the leaders aided and then coining them into money by display of force against the succeeding governments.

"We might, by fair, equitable dealing, bind the people in Haiti to us in friendly relation."

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THE GHETTO

A MEMPHIS policeman shot a colored woman who refused to halt when he called her. The patrol wagon which came at his call refused to take her in because the wagon was new and they did not want it "all blooded up." Meantime the woman lay in the alley and bled to death. Three policemen have been suspended during an "investigation" of the affair.

¶Clarke L. Smith, a colored lawyer of Baltimore, has bought a house in a "white" block on McCulloh street. It happens that the house is on the corner and has always had a Presstman street number. Presstmen street is colored. Hence wild excitement among Smith's white neighbors.

¶The "Colored Relief Committee" writes from Texas City, Texas:

"The undersigned Committee represents (500) five hundred colored people, who have just emerged from one of the greatest storms in the history of this town; many are without shelter or household goods. In the face of all this, our race alone were made prisoners and forced to work on the streets five days under United States soldiers at the point of a gun. Men were separated from their families. About two hundred were guarded at night in one room and were compelled to sleep on a wet floor without anything to sleep on. Many were sick. The men were forced to work in the rain, and offtimes the guards forced them to get in ditches waist deep."

¶Colored tax-payers of Jacksonville, Florida, stopped the sale of school bonds because no provision had been made for colored schools. This action forced some consideration from the whites.

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THE COURTS

ATTORNEY C. S. SUTTON has secured $50 damages for Charles S. Hackley against a restaurant in Cleveland, Ohio, which refused to serve Mr. Hackley.

¶C. A. Jones, a colored attorney of Los Angeles, has recovered judgment for $100 in the case of T. A. Cole against a restaurant keeper who refused service.

¶The Supreme Court of the District of Columbia has summoned the officers of the Grand Lodge of colored Pythians for contempt because they refused to recognize the Virginia Grand Lodge at their Columbus, Ohio, session.

¶The "Birth of a Nation" was stopped by the Mayor of Pittsburgh but permitted by the courts.

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CRIME

SHAWNEE, OKLA., Edward Berry, suspected of criminal assault.

¶A man named Fox was hanged near Tunnel Springs, Alabama. He shot an officer.

¶In Tennessee, two Negro murderers were hanged at a picnic, at which political and religious speeches were made.

¶Two men charged with poisoning mules were lynched at Hult, Alabama.

¶An old man, John Riggins, accused of assault was killed by a mob at Bainbridge, Georgia.

¶Will Leach, accused of assault, was lynched at Dade City, Florida.

¶King Richmond and Joe Richmond burned at the stake at Sulphur Springs, Tex.; they had killed a sheriff and his deputy.

¶An unidentified man, who fled from the room of a planter's daughter, was lynched at Coushatta, Louisiana.

¶On Friday, August 6th, seven Negroes were hanged and two lynched in four southern states. In Mississippi the hanging of two Negroes was made a public festival and 8,000 people including 1,500 women were brought in on excursion trains.

MINNESOTA

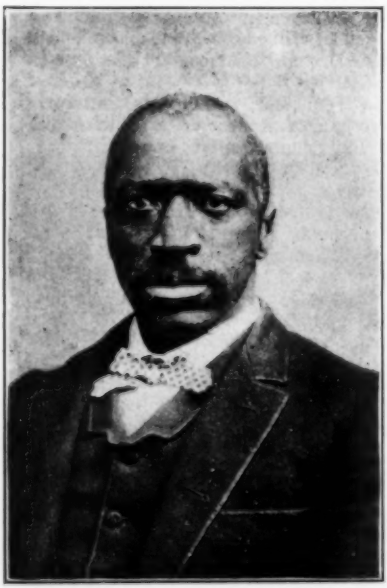
ILLINOIS

MEN OF THE MONTH

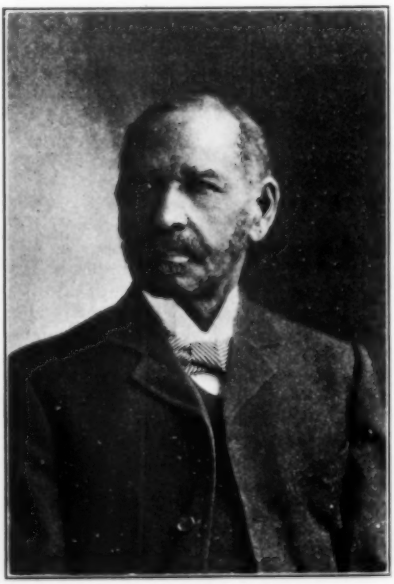
OKLAHOMA

A JUDGE IN ISRAEL

MIFFLIN WISTAR GIBBS died recently in Arkansas at the remarkable age of ninety-two. Judge Gibbs was a man of strength and influence. He was born in Philadelphia in 1823, received a common school education and eventually became a carpenter and builder. As a young man he was connected with the Underground Railroad and finally went to California with the "Forty-Niners." There the white me-



THE LATE S. B. ALLEN



THE LATE M. W. GIBBS

chanics kept him from working at his trade but he went into the clothing business and was a member of the California conventions of 1854, '55 and '57. In 1858 Mr. Gibbs went to British Columbia and set up as a merchant. Here he read law and eventually turned up in the law department of Oberlin College where he was graduated in 1870. He toured the southern states, especially Florida, where his brother was Secretary of State and at last settled in Little Rock, Arkansas, where he was admitted to the Bar. Here he served as County Attorney and as City Judge. In 1871 he became Register of the United States Land Office and was a delegate at large to the Republican National Conventions for ten years. President McKinley appointed him consul to Tamatave, Madagascar, where he served until 1901. Since that time Judge Gibbs has performed no active work although he has been interested in the business development of the colored people in various ways.

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A CITY MAYOR

SAMUEL BLAINE ALLEN, who died recently, was born in slavery at Lewisburg, Virginia, in 1842. At the beginning of the war he went to Gallipolis, Ohio, and secured work as barber and boat steward. He married in 1861 and is survived by two children, Edward and Blanche.

In 1881 he took his family to Rendville, Ohio, a prosperous mining town where he acquired considerable property and became proprietor of a hotel and barber shop. Ten years later he was elected mayor of this city. In 1893 he went to Corning where he built a restaurant and finally returned to Middleport where he built a new "Hotel Allen."

He was a man of unusual honesty and business tact and gained the respect of his neighbors, white and black.

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A PEACE MAKER

RECENTLY two colored Baptist conventions, which had maintained a separate existence for twenty-two years, met in Georgia. Chiefly through the efforts of one man, the Rev. M. W. Reddick, these two bodies representing more than 300,000 Negroes were united into one. An onlooker says: "I have not seen such yielding on points great and small for the sake of harmony for a long time and I consider it most significant."

Mr. Reddick was born in Randolph County, Georgia, in 1868. Until he was twenty he had had only five months of school. At the age of twenty-one he entered Morehouse College, Atlanta, Georgia, and went through high school and college. Graduating in the spring of 1897 he founded that fall Americus Institute at Americus, Georgia, and there he still works. He began with two teachers in a two-room building on two acres of land, and last year had fourteen teachers and seven buildings on seven acres of land. The school is now valued at $40,000.

Mr. Reddick is the President of the Georgia Association of Teachers in Colored Schools and is a clean, far-sighted man. He has been made the first president of the new General Missionary Baptist Convention of Georgia.

REV. M. W. REDDICK

OPINIONS

FRANK

SAVAGERY The outcry against Georgia for the lynching of Leo Frank and for lawlessness in general has been tremendous and so voluminous that we can only indicate it in a very general way. The *New Republic* says:

"We shall have to be charitable to Georgia, as we are to Haiti or the more primitive Balkan states. We shall have to recognize that here is a people suffering from slavery, from a false reconstruction, from too sudden contact with a higher civilization. It has self-government, though it is not yet fit for it. Only a small section of its people have risen to the normal civilization of the Western world. The rest are primitive, uneducated, burdened with a citizenship which is more than they are capable of. The state needs schools, it needs protection against itself, it needs the guidance of comparatively more advanced people. The true comment on the Frank case is to be kind and forbearing and helpful to Georgia. There may come a time when it will be ready to act as a self-respecting member of the American Union."

The New York *Call* says:

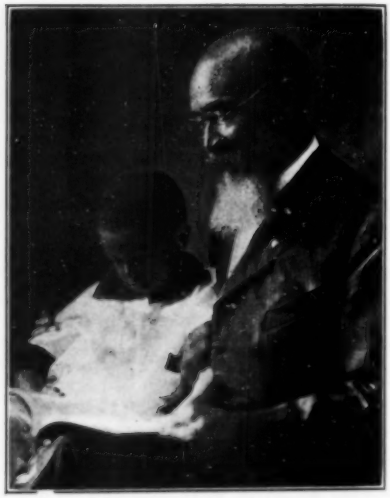
"This bit of Kuklux-Klannism is not the first that has ever disgraced the name of Georgia, nor the first in recent years. This sort of outrage upon justice has been happening every day since emancipation."

The *Outlook* calls the act a "reversion to savagery."

The Chicago *Tribune* says:

"The south is backward. It shames the United States by illiteracy and incompetence. Its hill men and poor whites, its masses of feared and bullied blacks, its ignorant and violant politicians, its rotten industrial conditions, and its rotten social ideas exist in circumstances which disgrace the United States in the thought of Americans and in the opinion of foreigners."

Even the Montgomery *Advertiser* turns upon its sister state:



DISTRICT OF COLUMBIA

"The time has come for the Great Seal of the State of Georgia to be taken down and broken. It bears the words 'Wisdom, Justice, Moderation.' The history of Georgia for the past two years has given the lie to its promise. There is neither Wisdom, Justice or Moderation in mob law and Georgia is the State of mob law."

The Milwaukee *Free Press* adds:

"It is time that this folly came to an end. Statistics prove that not 3 per cent. of Negro lynchings are for the crime of rape. Statistics prove that southern whites are the rape-fiends and not the blacks. The truth is and it should be driven home to every fool who applauds 'Dixie'—the tune that was played to disrupt the Union and conserve slavery—that Negroes are lynched for the pettiest of crimes to satisfy the racial venom and blood-lust of their former masters.

"And then this rot about the dangers of miscegenation! Who is responsible for the mixture of Caucasian and Ethiopian blood in the country, the Negro or the southern white? Not one light-colored black in 5,000 is the result of a Negro's design on a white woman. The light-colored black, with scarcely an exception, dates his ancestry to the lust of some southern white master, who did not

DISTRICT OF COLUMBIA NEW JERSEY OKLAHOMA

hesitate to make the creature he bought and sold as an animal the mother of his children.

"So much for the southern hypocrisy that prates of miscegenation to justify its crimes."

The Boston *Traveler* refers to "the inherent savagery of Georgia."

Dr. Aked of San Francisco says:

"The stories of the Mayor of Atlanta about the manhood of Georgia avenging the womanhood of Georgia can be dismissed with a single word of contempt. The age of consent in Georgia is 10 years, but what is the use of trying to laud the defense of womanhood in a state where they have such laws as break down the future womanhood by permitting mere babes to work in their factories?

"We lie in defense of our flag when we say that we burn at the stake a man for the honor of our womanhood. In such acts we have shown a hatred, a venomous hatred for common decency."

The Boston *Traveler* writes:

"In this crowning demonstration of her inherent savagery Georgia stands revealed before the world in her naked, barbarian brutality. She is a shame and a disgrace to the other states of the Union, who are powerless in the matter of humane justice to put upon her the corrective punishment her crimes deserve. But the consciences of the American people are not so callous as those of the Georgians, who sanction by silence or take part in such crimes against fellow-beings, black and white. And to the degree that a humane public can rebuke the state of Georgia by refusing to have any part of her unholy peoples' products they will do so. Anything made or grown in Georgia will bear a sinister brand and be suggestive of lynchings and burnings and especially of this brutal murder of Frank, and it ought to be and doubtless will be left untouched. The only way in which Georgia can be made to feel the shudder of horror which is sweeping the country and the utter contempt in which she is held by the rest of the nation, is by a deliberate boycott of Georgia-grown and Georgia-made goods—peaches, cotton, or whatever else bears the stamp of the so-called 'Empire State of the South.'"

This same paper adds later:

"One of those popular society events for which Georgia is so notorious has just been celebrated in Temple, Texas, where a mob of 10,000 frenzied men and women roasted a Negro to death in the public square. The victim was one of a party of accused Negroes who had told conflicting stories regarding a crime which had been committed in the neighborhood. Whether or not he was guilty of the crime of which he was accused, certainly the 10,000 men and women who roasted him to death in the public square were guilty of a blood-lusting fiendishness that must bring a sense of shame to every self-respecting American citizen. In this Texas community where the laws are made and enforced entirely by white persons, and where it would be impossible for a Negro to escape any degree of legal punishment the white judges and juries sought to impose upon

GEORGIA COLORADO NEBRASKA

him, he must still be made the victim of Judge Lynch and submitted to a torture such as no other so-called civilized peoples inflict on human beings. In contrast to the kicking and cursing of the mob as it dragged the victim to his funeral pyre, the report of the murderfest states that the Negro met his fate calmly and stoically."

REAL REASONS

THE ECONOMIC MOTIF

Many writers do not fail to see that lynchings and lawlessness rest on theft. As the white editor of the Elizabeth City (N. C.), *Independent* says:

"The Georgia temperament is the product of race hatred and religious bigotry. Back of both is business. It is good business in Georgia to hold the Negro and the Jew, and lately the Roman Catholic, in contempt. So long as the landlords and the merchants can keep the Negro down, they can keep the poor white man down; if the landlords and the merchants can keep the Jew down, they can make more business for themselves, the Jew being a formidable competitor; and then if the landlords and the merchants can keep the riff-raff busy between times roasting Roman Catholics, the mediocre middle class and lower class folks will have little time to watch the antics of their law makers and Mr. Landlord and Mr. Merchant may run things to the Glory of God and the expansion of their bank accounts. Georgia churches and the Georgia newspapers are the servile tools of Georgia landlords and Georgia store keepers. And wherever business rules, be it in Pennsylvania, New Jersey, West Virginia, Colorado or Georgia, there is always hell to pay. A public conscience warped for a hundred years in the sole interest of business may be expected to yet do worse things than exile a governor, raid a penitentiary and lynch a Jew. And it will."

The Charleston *News and Courier* boldly ackowledges the sole interest which the South has in Negroes:

"The Negro is here because the Southern farmer needs him. Why does not the Southern farmer insist that the education provided for the Negro shall be of a kind calculated to increase the latter's usefulness as a laborer?"

The Pittsburgh *Leader* adds this trenchant word:

"There is the whole bald case against the Negro citizen. The reason for his disfranchisement. He is of tremendous economic value to the South because he does almost all the work in the South. Take the Negro worker out of the South and there would be a barren stretch of geography.

"The average Negro citizen of the South is not much of a thinker. He doesn't think much. But he has thought enough to know that he ought to have a vote.

"He has not yet connected his economic value with the political franchise, but he knows he works and he knows he wants the franchise. He doesn't know that the man who does the work, makes the wealth, the man who is of economic value, ought to have a voice in the affairs

DISTRICT OF COLUMBIA FLORIDA NORTH DAKOTA

of government, at least enough to vote.

"There the white man of the South differs irreconcilably with the black man. He is willing, and anxious, even forcible, that the black man do the work, but he must not have anything to say about the government of himself. He must leave that to the white man. And when he doesn't take that view of it the white man refuses to allow him to vote."

The Tulsa (Okla.) *Star* shows how they do the thing in that state:

"In Oklahoma we have thousands of wealthy Negro children whose incomes amount to from $500 to $8,000 a month. This money, of course, is handled by guardians appointed by the county courts of Oklahoma. The guardians are allowed 10 per cent. of the amount of money his ward is worth in cash or property, and they usually use the minor's money in a way to make many times this commission. As a result there are hundreds of white men in this state who have become rich from the wealth of Negro children; because it is a recognized fact that the county judges invariably appoint white men as guardians of Negro children where there is any great amount of money involved,—sometimes very often overlooking the children's natural guardian and protector—the parent, whatever the parent's qualifications. And no white man has ever been known to refuse the guardianship of a wealthy Negro child, however pronounced his hatred or prejudice for the Negro race. Nor has any white man been found who would be as fair and impartial in his treatment of his Negro wards as he would of white minors whose money he handles. Oklahoma is full of graft, but the biggest game of graft in the state today is the guardianship graft which is manipulated today by unscrupulous white men, aided by the county courts. A prominent example of the graft of Negro guardianship money was shown recently in Muskogee when Bob Fite, a white man who has openly manifested his prejudice against the race, through the white guardianship of Sarah Rector, probably the wealthiest girl in Oklahoma, and the county court, sold his building on South Second street in Muskogee to the Rector girl for the extortionate sum of $57,000. The building was a white elephant on Fite's hands and he used his pull with the white guardian of this Negro girl to load it off on her."

This kind of theft runs through the world. For instance, at Kikiku, Central Africa, we have, according to James Barnes, this beautiful way of combining philanthropy and one hundred per cent.:

"As soon as a native who paid cash for everything, either as an advance or for services rendered, he hastened hotfoot to the company's stores and bought anything from a harmonica to a second-hand gold-braided uniform, and as the profit in these articles ran from a hundred to two hundred and fifty per cent., it can easily be seen where the money-trees come in. The man who had brought in ivory was paid for it in cash, at a rate that insured a profit of about one hundred and fifty per cent., and immediately he repaired to the store where he bought

NORTH CAROLINA DISTRICT OF COLUMBIA KENTUCKY

things he had no use for, giving another profit of cent. per cent. at least. The money was sent from the store to the company's offices, where the native was paid for carrying the ivory on the first stage of its long journey to the coast; the money received was the same that had been paid for the ivory in the first place, and the bearer would surely come back and spend his wages at the store again.

"It was a lovely system, and the only real chance for loss was the wear and tear on the money itself, and the expense of bookkeeping. If the native demanded an extra price for ivory or labor, there was very little trouble made over it, the extra cost was added to the articles in the store."

Of course some hasten to say that this world poverty of black folk is proof of their inferiority to the keen and resourceful white Thief; but as Grace Potter puts it in the *New Review:*

"The fundamental teaching of Socialism should prevent the error that 'the economic condition of a race indicates its endowment of talent.' Does not history show that races mentally and spiritually superior have often been enslaved by other races, more ferocious and more aggressive than they? But do ferocity and aggressiveness indicate talent? And if the subordinate economic position of a race indicates, as Mrs. Raymond maintains, its inferior talent, why does not the subordinate economic position of the working class indicate its inferior talent? Did Marx's economic position, when he was getting five dollars for a weekly letter to the New York *Tribune*, measure Marx's talent? One recalls G. K. Chesterton's characterization of the statement that the successful man is the superior one. Chesterton calls it briefly the 'ultimate lie and all they who utter it ultimate liars.'"

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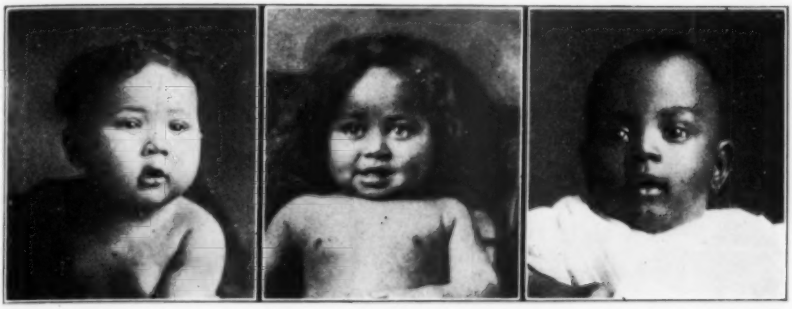
THE NEGRO BUSINESS LEAGUE

MR. WASHINGTON'S LEADERSHIP

The meeting of the Negro Business League at Boston has called forth much favorable opinion. The Boston *Transcript* in a strong editorial speaks of Mr. B. T. Washington its President as "a powerful magnet attracting the energy of thought and applause of a very large audience." It continues:

"President Washington would be the last man in the world to promote a commercial league such as this to the neglect of the educational and other phases of the colored people's development. Rightly convinced as he is that a sound economic basis is essential to the progress of any great race, he seeks economic development for the gain, not the neglect of the other desiderata. He battles, as he would have this league battle, for economic prosperity, confident that the other things will be added to it. Accordingly he is not afraid to put his young men and women into the training shops before he sends them to dancing school, to teach them the plain things of life before he permits the pretentious."

The venerable Frank B. Sanborn brought perhaps the one, clear word of warning to the League when he said:



MASSACHUSETTS NORTH DAKOTA GEORGIA

"I see that you have made friends with 'the mammon of unrighteousness,' as the Scriptures advise; you have accumulated capital, as you ought. But an accumulation of capital is often a vehicle for unrighteousness rather than for righteousness. For instance, there came to Boston a few months ago a moving picture play, the 'Birth of a Nation,' in which your race was libelled and history perverted. But it took in money day by day and week by week, it expended thousands of dollars in one way and another, and so prompted unrighteousness that the Boston newspapers, with one or two exceptions, kept silence about its libels and perversions. That was capital unrighteously used."

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HAYTI

COMPARATIVE CIVILIZATION

In the discussion of the Haytian embroglio there is less cock-sure race "superiority" shown than usual, for as the Ithaca (N. Y.) *News* says:

"While the black men of Haiti have not given the world a very illuminating example of the capacity of the Negro for self-government, in view of the present devastating struggle in Europe it behooves the white race to sing small about his superior culture and civilization. Looking the matter over, up one side and down the other, the Caucasian hasn't much to brag about."

The Springfield *Republican* adds:

"The Negro citizens of the United States are much concerned in the solution of the Haytian question, inasmuch as Hayti is a Negro republic. They entertain a peculiar racial sympathy with the principle of Haytian independence, and it is to be hoped that no final steps will be taken by the President without consulting the best informed and most intelligent Negro opinion in the United States. Dr. Du Bois's suggestion to the President that an American commission, including one or more eminent American Negroes, be sent to Hayti to study its problems and report on the future relations between the two countries may have great value in the present crisis. The Haytian minister at Washington need not be gravely apprehensive. No one in the United States desires the annexation of Hayti. Certainly its sovereignty may be preserved."

Of course, it takes a white Georgia paper, the Atlanta *Journal*, with a fine big sarcastic wave of the hand to put us right. Hoke Smith's organ informs us:

"The future of the Black Republic is dubious. The soul of its liberator, Toussaint L'Ouverture, whose heroism inspired Byron to write of 'the eternal spirit of the chainless mind' has found no memory in the generations that followed him. The people cannot govern themselves. They must be controlled in the interest of America and civilization."

If the "civilization" is to be of the Georgia type may the good Lord deliver Hayti from it!

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MISCELLANEOUS

"The race and color question raised in the French Chamber of Deputies a week

WASHINGTON DISTRICT OF COLUMBIA INDIANA

ago by the bill of the Negro Deputy M. Diagne, representing Senegal, providing for the extension of general compulsory military service in France to colonial municipalities whose inhabitants enjoy French citizenship, was presented in numerous new lights and complications at the session of the Chamber this afternoon.

"The question of how to apportion a pension in cases of polygamist Senegalese leaving several widows proved a poser for the Deputies.

"The Minister of War and the Military Committee of the Chamber approved the general provisions of the Diagne bill, which provide for the incorporation with the regular French forces of the Senegalese subject to compulsory service. The action of the committee was immediately attacked by Deputy Labroue, who pictured the difficulties arising from the presence in the French Army of soldiers unable to speak French and of different religious and social customs. Deputy Labroue also raised the question of confusion in the payment of pensions to the widows of polygamous Senegalese. He proposed an amendment providing for the incorporation of such troops in native regiments, entitled to pensions and the other rights of French citizens.

"The speaker was frequently interrupted by protests from the Negro Deputies Diagne, Lagrosilliere of Martinique and Candace and Boisneuf of Guadeloupe, Lagrosilliere crying amid frantic applause: 'Our fellow-citizens ask only to be allowed to serve the mother country, for whom they already have poured out their blood.'

"Paul Deschanel, President of the Chamber, was forced to quell the tumult by declaring that the entire Chamber felt 'the same respect and the same love for all, whatever their race or religion, who are fighting under the folds of the tricolored flag.'

"Deputy Diagne said that the widows of soldiers ought to receive pensions, even when there were several; but he added: 'Native soldiers are not as rich as the average French soldier, who is also poor and, therefore, has only one wife. Polygamy is a luxury of wealth.'

"Alexander Millerand, Minister of War, said the Diagne bill seemed to meet the wishes of a majority of the Colonials and urged its passage. The bill was passed without change."—New York *Times*.

"A recent tendency will have been noticed by close observers in the Craft, causing a revision of opinions as to Freemasonry among the Negroes in the United States. There is a growing conviction, both North and South, that these men of another race are within their rights in seeking the benefits of the fraternity. It is also found that the better and more intelligent colored men do not desire, because of Masonic membership, to force themselves into Lodges of the whites, or to mix in any way with white Masons. They ask only to be allowed, with some sort of recognition of their regularity, to work out their own Ma-

BRITISH COLUMBIA LOUISIANA NEW YORK

sonic problems, and to make use of the fraternity for their own betterment. The American doctrine of exclusive jurisdiction stands in the way to prevent recognition. But it seems likely, now that the subject is being approached in a conservative though sympathetic manner, that the jurisprudents of the Craft will find a satisfactory way to surmount the difficulty. It should be remembered, also, that 'exclusive jurisdiction' is a latter-day and a purely American doctrine, and not an immovable Masonic landmark."—*American Free Mason*, Iowa.

"The parade of the colored Knights of Pythias was the climax of the spectacular in connection with the national encampment of that order. It was in all respects worthy of the order and of the race, and may be taken as a striking illustration of the aspirations and the possibilities of the race. The Negro leaders are grateful for the encouragement they have received in the creation of this really great order, with state commanderies in 27 of the 48 states and a certain extension into others. They feel that it has given them a new grip upon their people and added materially to the means of bringing them into a better citizenship. This is no doubt true. A fraternal order of the kind cannot fail to educate, to systematize and to give new and better ideals of character and conduct. It has done so with white people. Why should it not do the same with colored? Besides, in this organization, the colored people are getting something of that military training, the need of which is now everywhere so much emphasized.

"The knights have borne themselves well in Columbus, and have deserved the welcome that was given to them."—Columbus (Ohio) *Evening Dispatch.*

RACE PREJUDICE

A STORY An unusually striking and bold portrayal of the effect of race prejudice is the story by Norman Duncan in the June number of *Harper's Monthly*, called "A Hypothetical Case." We cannot forbear from quoting this at length:

"Instantly the nigger was in flight. It was a chase. And the situation was by this divested of every serious aspect. It was a game. The nigger was now no longer like a masterless dog. He was more like a child pursued for its own enjoyment. He chuckled, he gasped, he laughed, he shrieked; and all the while he sped a joyous and amazingly elusive course—dodging and plunging and squirming over the moonlit beach. It was excellent sport—excellent! The Key West boys delighted in it; so did the nigger; and the moon gazed amiably upon the happy spectacle. But the nigger was altogether too elusive. His escape began to savor too much of triumph. The boys lost breath and temper; the laughter fell away—it was presently a grim and purposeful chase. And the nigger was alarmed by the silence and new fervor of the pursuit. In a

MONTANA OHIO NEW JERSEY

panic he rushed Mercer's interposition with the aim of rounding the point and vanishing from annoyance.

"It was a blunder. The nigger should of course, have permitted himself to be caught. And he was both stupid and clumsy. He stumbled against Mercer, and the boy, flashing into rage, struck him in the face.

"'Doan' hit me, boss!' the nigger pleaded. 'Ah didn't mean nothin.' He was frightened—now with cause.

"Mercer struck at the nigger again. A blow—the blow of a boy's fist—is a small thing. The nigger should have taken it, rubbed the pain out of the bruise, and grinned. A sensible nigger would instinctively have done so; and a clever nigger—a nigger that knew which side his bread was buttered on—a sly old stager—would have turned the other cheek. Instead, the nigger caught the boy's wrist—and the blow failed. It was error. The nigger might with propriety have dodged the blow, but should not, in his own defense, have laid hands on the wrist of a white boy of quality.

"There was a pause—of astonishment on Mercer's part, of appalling terror on the nigger's. In an overwhelming access of fury Mercer struck swiftly with his clenched left hand. This blow, also, was stopped. And now the nigger held the boy's hands both imprisoned. It was a mortal blunder. He should even then—while there was yet time—have dropped the hands and chanced salvation. Any nigger should know enough for this. But this nigger was flustered with fear. The calamity had fallen suddenly; and Mercer was struggling to release his right hand for a specific purpose having to do with the weapon under the breast of his shirt. And the nigger divined what that purpose was.

"Thus it happened that in a quick wrench Mercer chanced to bring the nigger's knuckles against his own cheek.

"'He hit me!' the boy screamed. He was confused. 'He hit me!' he cried again.

"It was an honest conviction. The boy was no weakling liar.

* * * * * *

"'Ah—ah—ah'll tu'n yo' loose, boss,' the nigger stammered, 'jes' 's soon 's yo' gits ca'm.' It was softly spoken: the nigger might have been addressing a naughty child. 'Yassa, boss—yassa. Ah—ah—*promise* ah will.'

"It is a practical world. Obviously a masterless nigger may not with impunity restrain a spirited white boy. Tradition, custom, and expediency forbid it. Restraint of this sort not only humiliates the white boy, and discountenances the superior race, but disposes the nigger—and all other niggers—to saucy behavior. Practised in the presence of others, it is a monstrously aggravated affront. This nigger was aware of his offense, and acutely aware of his peril. Mercer was free to kill him. It was a question for Mercer's sense of propriety—perhaps, too, for his conception of duty. But the nigger must not kill Mercer. He might easily have done so; and had the boy

been black—armed, as Mercer was, and savagely bent—the nigger would not have hesitated. But nothing could excuse the outrage of Mercer's death at the hands of a nigger. Damage to Mercer's feelings was enormity enough for any nigger to answer for. The boy must not be hurt in his person—not so much as inadvertently scratched or bruised.

* * * * * *

"'Boss,' the nigger whispered, 'ah'm goin' t' tu'n yo' loose.'

"Mercer's heart leaped a little. A plan of action took more definite form as to its detail. But he gave no sign of this.

"'Is yo' ready, boss?' the nigger quavered.

"Other tragedies may at that moment have been approaching each its separate crisis on Cocoanut Key—little tragedies of the underbrush and grass and sand: a thousand little deaths dealt out to the inferior by the strong. But there was no sound of them abroad—neither in the shadows nor under the moon. Nor, as the nigger slowly released Mercer, was there any noise of a nearing climax in his case. It was done silently. Water laved the sand, and the wind went playing past; but otherwise it was all still and placid on the crescent of white beach. The nigger backed swiftly off. He stood, then, tensely crouched, his hands lifted and spread, as if to fend off death. His attitude was alert—neither abject nor menacing—but intently expectant. It was as though he confronted some malignant peril of nature—a threat beyond control or any cunning manipulation. He was helpless; he was taking his one chance; there was nothing else for him to do.

"And Mercer shot him where he stood.

* * * * * *

"Back in Key West, Mercer, as a dutiful son, now being in bitter conflict with his conscience, made a clean breast of all this dreadful business to his father. It *was* a dreadful business. Mercer knew it. He loathed himself. His story was an intimate recital of the deed and the feeling of that night on the moonlit crescent of beach. Mercer did not spare himself. He was not that sort. In his narrative, indeed, he gave himself what he was used to calling 'a little bit the worst of it.' It was his custom.

"The elder man listened, and questioned, and deliberated. There was a long, troubled interval. Mercer's father was horrified and aghast. This thing that his son had done was ugly. There was no escaping the horror and ugliness of it. A proper thing?—but ugly and dreadful. Mercer's father groaned. He began to pace the moonlit veranda. What should he say—to save the boy? He talked, then, a long, long time.

"In this fashion:

"'I'm sorry. I wish it hadn't happened. It's horrible. . . . You can't kill a nigger and forget it. I *know* that. . . . God help you! Oh, God help you! . . . But look here, son; we mustn't be sentimental. Let's get at the *rights* of this ghastly thing. The nigger struck you, you say? I can't see, then, what else you could have done. He struck you. *He—struck you!* . . . And we live down here with them. . . . There wasn't anything else to do. Nothing—nothing! It's horrible. But there wasn't anything else to do. . . . Nobody but Jimmie and Reggie there? There'll be no scandal, then, thank God! . . . Son, put the whole thing out of your mind, if you can. Don't brood. Don't fall into the habit of accusing yourself. What's to be gained by that? And of course you'll say nothing to your mother about it. She wouldn't understand. And she'd grieve, poor little woman! . . . Good night.'

"'Good night, dad,' Mercer responded, brokenly. 'You're — you're — mighty good to me.'

"'You'll not be very happy for a while, I'm afraid.'

"'No, sir.'

"'Good night.'

"'*I would have been ashamed of myself,*' Mercer sobbed a sudden violent protest against his horrible fate, '*if I hadn't—done it!*'

"'I understand.'

"'Good night, sir.'

"'God bless you, son.'"

'THE DROP SINISTER"

WHEN this striking picture was exhibited at the New York Academy of Design a year or so ago it attracted great attention. There was a crowd continually around it. A part of the crowd did not understand it. "What does it mean?" they asked. Another part pretended that they understood it. "It is miscegenation," they croaked. Lest, therefore, the crowd surrounding this page of THE CRISIS should misunderstand this message and THE CRISIS should figure again in Congress as daring to picture white and black folk together, we hasten to explain.

The people in this picture are all "colored;" that is to say the ancestors of all of them two or three generations ago numbered among them full-blooded Negroes. These "colored" folk married and brought to the world a little golden-haired child; today they pause for a moment and sit aghast when they think of this child's future.

What is she? A Negro?

No, she is "white."

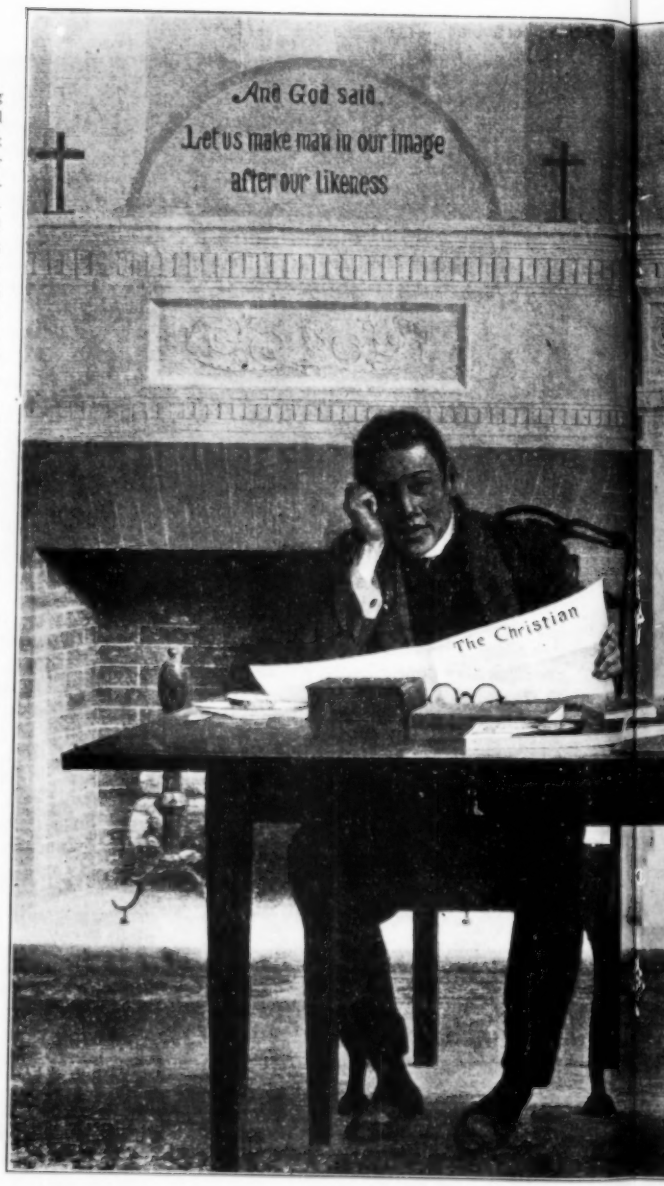
But *is* she white?

The United States Census says she is a "Negro."

What earthly difference does it make what she is, so long as she grows up a good, true, capable woman? But her chances for doing this are small!

Why?

Because 90,000,000 of her neighbors, good, Christian, noble, civilized people, are going to insult her, seek to ruin her and slam the door of opportunity in her face the moment they discover *"The Drop Sinister."*



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After th

"THE DROP SINISTER"

After the Painting by Harry W. Watrous

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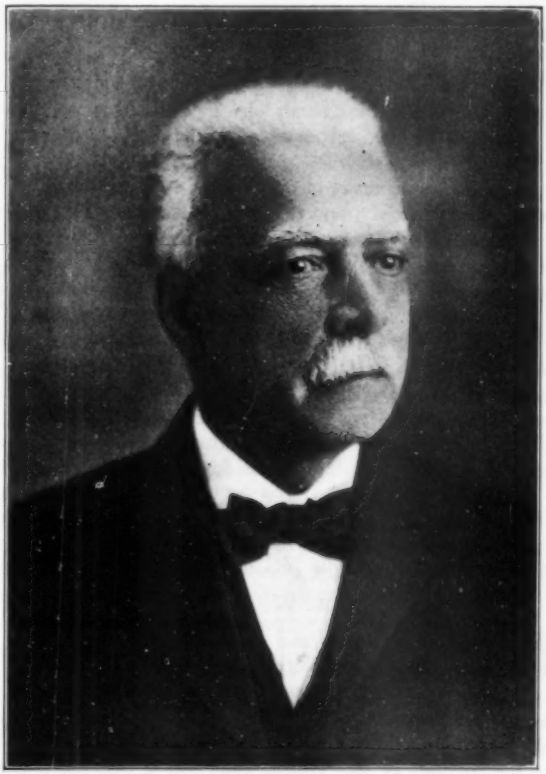
EDITORIAL

Parents and Children

AS our children are today so will be our race a generation hence. The children of today will be the men and women, the fathers and mothers and teachers and bread winners then. What kind of men and women, what kind of parents and teachers and bread winners will they be? That depends upon what the men and women of today are doing or what they are not doing with the children of today. For what they are doing or what they are not doing are the fateful dual factors which will determine the character and destiny of those children, and the character and destiny of the race. One generation sows the seeds of character and conduct, of success or failure and the succeeding generation reaps the harvest. No generation has yet in the history of the world escaped the operation of this law of cause and effect. It has always been so and it will always be so. It is a law of nature, a law which is inseparable from and controls all growth and decline, all human success and failure.

* * *

WHAT, then, we make of our children today an everlasting law will make of our race a generation hence. If we strive earnestly to make them Puritan in morals and German in efficiency and English in love of liberty, there will be no baffling Negro problem a generation hence. For these children of ours will beat all the evil forces in America which are fighting against the race, and will win for their children a secure place in the sun. In the battle of life they will survive because they will be fit, because they will be strong. The weak and the unfit who are fighting against them will fail, will ultimately be overcome. The untrained mind and the untrained hand are no match in the long run, in the struggle for existence, in the battle for bread with the trained mind and the trained hand. And it matters not whether it is a struggle for land or a battle for liberty. For both land and liberty will go in the end to the victors, and there is no power of race prejudice in the American Democracy and Christianity and Civilization to prevent their going where they belong. The transfer of them may be retarded for a season by bad and unequal laws and by bad and unequal social and industrial conditions, made by the weak and the unfit to protect themselves against the slow but irresistible pressure



THE HONORABLE ARCHIBALD HENRY GRIMKE

Born at Charleston, S. C., 1849; graduated at Lincoln University 1870 and at the Harvard Law School, 1874. Formerly special writer on the Boston *Herald* and Boston *Traveler;* trustee of the Westboro Insane Asylum; U. S. Consul to Santo Domingo. At present, President of the American Negro Academy, the Frederick Douglas Memorial and Historical Association and of the District of Columbia Branch of the National Association for the Advancement of Colored People, the largest branch in the Association. Author of a life of William Lloyd Garrison, a life of Charles Sumner and various pamphlets.

and advance of the morally strong, of the industrially fit, but that is all. For the race that is morally strong, industrially fit will ultimately obtain all that it is entitled to whether of land or of liberty.

MEANTIME we, the men and women of today, have our work, the most vital, constructive and sacred work ever committed to the hands of any race, namely: the doing with our might, with all the earnestness and energy and intelligence of which we are capable, first to make of ourselves an example to our children in character and efficiency, and second to make these children better than we are—stronger in all the qualities of mind and body which make races succeed, which enable men to rise superior to adverse circumstances, and to get and to keep what belongs to them whether of rights or of riches. Do we care for pleasure more than for rights, do we value more what we wear than what we are, do we hunger and thirst for what is spectacular and sensational and transient in our American civilization and in the life above us rather than for righteousness, for progress of the spirit, for the enduring verities and virtues which alone make races great, then by our treasonable conduct and example we are preparing for the future a race of weaklings, moral and social degenerates, who if they have to struggle with strong rivals will perish, and, peradventure, they have to strive with weak and unfit competitors, will fall together with them into a state of social and industrial collapse of a civilization unworthy to survive.

OH! fathers and mothers and teachers, oh! colored men and women, who are not fathers and mothers and teachers, listen:—You have in your hands the making or the marring of a race. Which shall it be? Will you by your example, by your acts of commission or of omission help or hinder the great work of making the Negroes of the United States fit a generation hence? Fate is knocking for answer at your doors. As ye do to-day fate will do to yours a generation hence. Would you have the race strong, sure to survive in America, then train the children of to-day in the solid, homely and manly virtues, in temperance and moral purity and honesty and industry and thrift, in conquest of appetite and passion, in stern courage to face and fight wrong and in self sacrificing devotion to duty and liberty.

Archibald H. Grimke

OKLAHOMA TENNESSEE NEW JERSEY

HAYTI

THE United States has violated the independence of a sister state. With absolutely no adequate excuse she has made a white American Admiral sole and irresponsible dictator of Hayti. The anarchy in Hayti is no worse than the anarchy in the United States at the time of our Civil War, and not as great as the anarchy today in Europe. The lynching and murder in Port-au-Prince is no worse than, if as bad as, the lynching in Georgia. Hayti can, and will, work out her destiny and is more civilized today than Texas.

Here, then, is the outrage of uninvited American intervention, the shooting and disarming of peaceful Haytian citizens, the seizure of public funds, the veiled, but deliberate design to alienate Haytian territory at the Mole St. Nicholas, and the pushing of the monopoly claims of an American corporation which holds a filched, if not a fraudulent railway charter. SHAME ON AMERICA! And what are we ten million Negroes going to do about it? Can you not at least do this? Write to President Wilson and protest; ask for a distinct, honest statement of our purposes in Hayti and an American Commission of white and colored men to point the way of Honor instead of Graft. WRITE NOW and let the Editor of THE CRISIS have a copy of your letter.

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THE BLACK FRANKS

IN my little summer retreat in the Jersey Hills I am reached by the horrified outcry against the murderers who lynched Leo M. Frank, a white Georgian.

I want to assure you and your readers that I am fully in accord with all those who now condemn the Georgia mob law. But as a white man of the Jewish race I am somewhat more consistent than the prominent people who now express their indignation so vehemently against the "lower element" of Georgia whose prejudices were inflamed by designing agitators.

How about the inflamed passions in the thousands of cases where Negroes, men and women, were murdered by lynching mobs, generally even without the chance of a trial? And not only in Georgia, the home of Tom Watson, but in many other states? Are Negroes not also human beings entitled to the full benefits of civilization? Why get excited only over the Frank case, and not equally over the many Negro cases? Why should the press not give as much

PHILIPPINES

COLORADO

LOUISIANA

space to the outrages against Negroes as it devotes to the Frank case? Is it a case of class psychology and race prejudice only?

Perhaps Leo Frank, in his death, may serve the cause of social justice by calling attention to the real influences that stand back of the revolting injustice under which our colored brothers and sisters are suffering so terribly.

MOSES OPPENHEIMER.

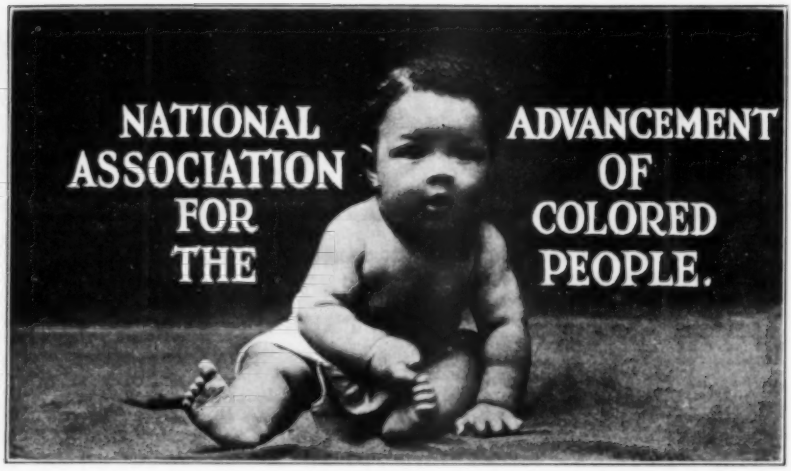
"LINCOLN'S DREAM"

IN the N. A. A. C. P. notes for this month is the announcement of a new moving-picture play, Lincoln's Dream. CRISIS readers will be interested to hear of the manner in which this play came to be written.

Miss Elaine Sterne, author of the play, while one of the youngest is one of the most brilliant of scenario writers. In two years fifty of her scenarios have been accepted. Last winter she went to see "The Birth of a Nation" and while appreciating the artistic value of the production she questioned seriously whether it truly depicted the Negro in the nation. With her to question was to act. She went to Washington and there met many prominent colored people who directed her in her study and investigation. The result was Lincoln's Dream, a scenario depicting the sorrows and cruelties of slavery, the bravery of the Negro in the Civil War, and his heroic efforts to educate himself for his new freedom during reconstruction. Of course, the play does not tell everything that we should like to have told. It would take a reel that would stretch from New York to California to do that. Moreover, much that THE CRISIS brings to the attention of its readers the general public will listen to. But just as New York audiences, in the fifties, found themselves, to their amazement, breathlessly sympathetic with the Negro as they watched Eliza crossing the ice, so New York audiences as they watch Lincoln's Dream will find themselves—but that's telling the story.

There are many of us who wish that the past of slavery might be forgotten. But until North and South cease to apologize or excuse slavery, our younger generation needs to know it as it really was. So it is most fitting that after "The Birth of a Nation" which represents the Civil War as a meaningless "scrap" between two groups of states, we should have a moving-picture that gives the true significance of the greatest revolution of the modern world.

M. W. O.



VIRGINIA

"THE NIGGER"

OPINION differs in regard to "The Nigger." It was prohibited in New Bedford where the Mayor revoked the license, acting at the request of the Ministers' Union, and it was also forbidden in Providence, Newport and other cities. In Des Moines, Iowa, a committee from our branch who viewed the picture at an advance performance decided that there was nothing in it as shown which would make it possible to bring action under the theatre ordinance. In Springfield, O., where it was being shown without the elimination of certain objectionable scenes, our branch complained to the censors and these scenes were cut out.

Word comes from our branch in Quincy, Ill., that the picture will not be produced there. In Evansville, Ind., owing to protests, the period of production was shortened by two days.

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"LINCOLN'S DREAM"

THE Association takes great pleasure in telling its many members and friends that a new scenario dealing with slavery, the Civil War and the period of Reconstruction, will shortly be produced. "Lincoln's Dream" is by Miss Elaine Sterne, one of the leading writers of moving picture plays in this country. Her viewpoint is thoroughly sympathetic to the Negro. The photo-play will be brought out by the Universal Film Company.

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MEETINGS

ON August 29 the St. Paul Branch held a public testimonial for Dr. P. P. Womer who resigned as pastor of the Plymouth Congregational Church of St. Paul to become President of Washburn College at Topeka, Kan. Dr. Womer has been a staunch supporter and member of the Association since its organization and his loss will be keenly felt by the branch.

Miss Caroline M. Dexter, addressed the Colored Branch of the Young Men's Christian Association, New York City, on "World Brotherhood," August 29.

In Chicago, on September 10, Judge Robert McMurdy addressed the Woman's Convention, auxiliary to the National Baptist Convention, on the work of the N. A. A. C. P.

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OUR PROPAGANDA

THE summer brings a short needed rest to many of our N. A. A. C. P. workers. But wherever they go they carry with them our propaganda. So genuine is their zeal that we know they must make converts to our cause; for whether they travel north or south, east or west, they will preach the doctrine of equality of opportunity for all men.

PRIZE CONTEST FOR N. A. A. C. P. BRANCHES and LOCALS

The National Association for the Advancement of Colored People offers the following prizes to its Branches and Locals:

GENERAL PRIZES

To each Branch or Local remitting to the Treasurer of the National Association for the Advancement of Colored People, Oswald Garrison Villard, 70 Fifth Avenue, New York City, cash representing memberships in the Association and subscriptions to THE CRISIS ranging in amount from $50 to $500, a library of books on the race question valued at from $5 to $50, and a silver loving cup suitably inscribed will be donated; this library and loving cup are to be given by the successful Branch or Local to a person in their membership whom they may select. The selection of titles of books is to be made by the individual thus named.

The details of this contest are as follows:

Each Branch or Local remitting not less than $50 and under $100 in memberships and subscriptions will receive a library valued at $5 and a loving cup.

Each Branch or Local remitting not less than $100 and under $200 in memberships and subscriptions will receive a library valued at $10 and a loving cup.

Each Branch or Local remitting not less than $200 and under $300 in memberships and subscriptions will receive a library valued at $20 and a loving cup.

Each Branch or Local remitting not less than $300 and under $400 in memberships and subscriptions will receive a library valued at $30 and a loving cup.

Each Branch or Local remitting not less than $400 and under $500 in memberships and subscriptions will receive a library valued at $40 and a loving cup.

Each Branch or Local remitting $500 or more in memberships and subscriptions will receive a library valued at $50 and a loving cup.

GRAND PRIZE

To the Branch or Local remitting to the Treasurer of the National Association for the Advancement of Colored People, Oswald Garrison Villard, 70 Fifth Avenue, New York City, the largest net amount in Association memberships and CRISIS subscriptions, a scholarship of $200 for the year 1916-17 in any American institution for higher education (i. e., above High School grade) to which the candidate chosen is eligible; the candidate, boy or girl, is to be selected by the successful Branch or Local on the basis of character and scholarship. In case of a tie a scholarship of $200 will be given each of the contesting Branches or Locals who are tied.

Only new memberships and new subscribers will be counted in this contest. No branch can receive more than one of the general prizes. The contest opens September 1st and closes November 28th, 1915.

Results will be published in full in THE CRISIS, and detailed instructions are being mailed to all Branches and Locals. No returns will be received at the National Office after November 28th.

Sunday, November 21st is designated as BROTHERHOOD DAY, on which Branches are requested to announce results of the work locally, and to bring the work of the National Association and its organ, THE CRISIS, to the attention of their communities by services in churches of all denominations.

Address all communications to the office of the National Association for the Advancement of Colored People, Room 518, 70 Fifth Avenue, New York.

"BIRTH OF A NATION"

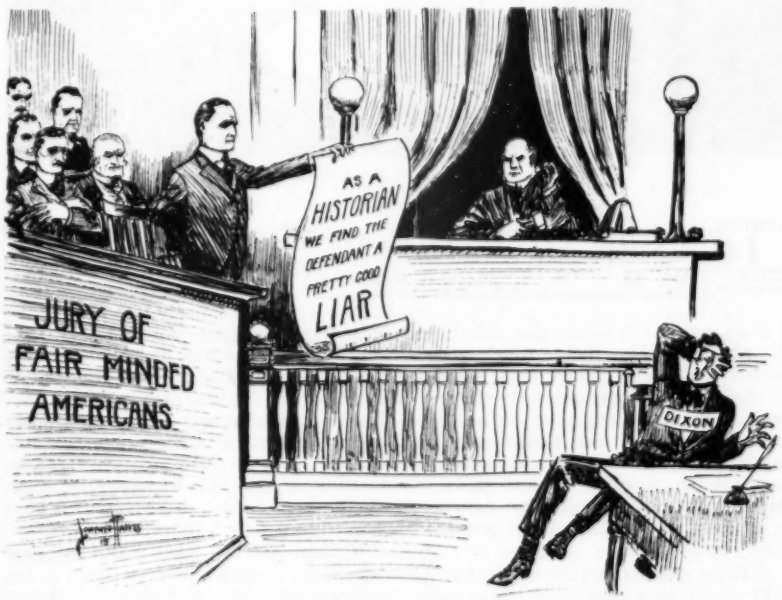
THE people concerned in the business of presenting "The Birth of a Nation" throughout the United States must realize by this time that a watchful organization is giving them a good deal of trouble. During August we have received from our branches the following "Birth of a Nation" news:

In Oakland, Cal., the colored people have shown a vigorous opposition to this film and for a time it seemed likely that they would prevent its production. Our last news is that the film is being shown, with, however, many objectionable features cut out.

In Tacoma the members of the branch with the assistance of many other high-minded citizens, succeeded on August 11, in securing from the City Council an ordinance which should make it possible to prohibit such plays as "The Birth of a Nation," "The Clansman," and like plays. The ordinance is as follows:

"It shall be unlawful for any person, firm or corporation to publicly show or exhibit in any place in the City of Tacoma, any picture or series of pictures by any device known as a mutescope, kinetoscope, cinematograph, kinemacolor, penny arcade, a moving picture, or any vaudeville act, drama, play, theatrical song, or stage or platform performance, or any advertisement or bill board display which is or tends to be immoral, obscene, lewd, lascivious, or of any indecent character, or which portrays brutality, or which tends to incite race riot, or race hatred, or that shall represent or purport to represent any hanging, lynching, burning or placing in a position of ignominy of any human being, the same being incited by race hatred."

The branch in Portland, Ore., continues in its efforts against the film. Mrs. E. D. Cannady, Secretary of the branch, wrote several articles to the daily papers against the play, articles which were featured in the *Daily Oregonian* and the *Journal*. This city, by the way, does not permit Thomas Dixon's books in its library.



THE VERDICT

In Ohio where our six branches have been energetic in their opposition to "The Birth of a Nation" and "The Nigger," film men have given up their fight to force a Fall election by use of the referendum by which they had hoped to oust the State Board of Censors which has decided against both these plays.

Government by Injunction:

When the highest public official of the city decides against the production of a play as immoral it is yet quite possible for the business interests to override this decision. This was the case in Chicago where, by the use of an injunction, "The Birth of a Nation" was reeled out night after night and the Mayor was powerless to assert his authority. The same thing has happened in Pittsburgh and in Atlantic City where the managers of theatres have obtained temporary injunctions against the city officials, who had forbidden the production of the play.

A Badly Wounded Foe:

While the N. A. A. C. P. has failed to kill "The Birth of a Nation," it has at least succeeded in wounding it. As it is given in some of our cities the latter half has been so cut, so many portions of scenes have been eliminated, that it is a mere succession of pictures, sometimes ridiculous in their inability to tell a coherent story. We trust that such an artistic producer as Mr. Griffith may never again make the mistake of choosing an iniquitous story as a medium for his genius, or as a quick method of accumulating a fortune.

DISTRICT OF COLUMBIA

FOLK LITERATURE OF THE NEGRO

By A. O. STAFFORD

IF we accept the theory that folk literature is a method through which primitive man and savage races attempt to clothe their impressions of the universe, their ideas and their beliefs in a romantic garb, we can find among the native people of Africa and their descendants in America a great mass of this literature in an oral form that may be grouped as stories, riddles, proverbs, poetry and music.

Written results in this little known field of investigation have come principally from the labors of German, French and English missionaries. One of the earliest works appeared in 1854 under the title of "African Native Literature" from the pen of the Rev. S. W. Koelle, a German missionary, who made a deep study of several African languages. Since then scores of books treating of the folk literature of East, West and South Africa have been printed.

No attempt has been made in these collections to give a literary touch to the native folk tales. Selections of stories based on interest, arranged with regard

to literary form and adapted to the taste of the general reader are details yet to be worked out. An examination of this literature will result in a classification and an interpretation somewhat along the following line:

The stories are divided into three classes, (a) fables or stories of animals; (b) fairy tales or stories that contain something marvellous and supernatural, the object of which is less to instruct than to entertain; and (c) sagas or stories of native heroes intended to be believed.

The fables or animal stories are exceedingly rich in number and in interest. Through them we learn how the African explains the ways and peculiarities of animals, for example, why the dog, cat, goat and fowls live with men, why the hyena is greedy, the cause of his peculiar cry and the reason his left hind foot seems shorter and smaller than the right one. Incidents of animal adventure and animal wisdom are told that explain from the native's point of view the skin markings of the leopard, the hyena and the jackal, why bats fly at night, the reason rats hide in holes, why baboons walk on all fours, why the upper lip of rabbits is slit, the reason lions creep upon their prey, why the deer coughs, why the spider is flat and why his waist is small, why the elephant's tusks protrude, why the tortoise's shell is rough and scarred, why the heron's neck is bent, why the hawk kills chickens along with a vast number of other characteristics of beasts and birds.

The constant telling of these fables among the Africans has produced a certain mental bias in explaining the ways of life. There is scarcely a saying among them but what is founded upon something that an animal was seen to do at one time or another. In their popular assemblies or palavers fables are frequently cited as a basis for a proper mode of thought and action.

These fables fall into three groups, each with a different hero. In one we find the tortoise, in another the spider and in a third the rabbit as the chief actor.

The jackal, ascribed in no wise to equal the rabbit in shrewdness, plays a leading part in some of the fables of South Africa, but the group is not large enough to be considered a cycle with this animal as a typical hero.

The student of African fables is frequently struck with the similarity that the "Just So" stories of Kipling bear to them. This, of course, is only incidental as the "Just So" type of story is common in the folk-lore of all countries.

With the coming of the Negro to America he brought with him his animal stories which survive today in the tortoise fables of Brazil, the anancy stories of the West Indies and the Uncle Remus tales of our Southern States.

The West Indian group gets its name from an African word, ANANSE, which means spider, and the other from a fictitious character—an old colored man of the plantation class—a creation of Joel Chandler Harris, who is represented as telling innumerable animal stories to a little white boy.

The tortoise, while a subordinate character to the spider in the anancy and the rabbit in the Uncle Remus stories, fails to play the conspicuous part in his American as in his African home, nevertheless shows at all times unsuspected ability and shrewdness of character.

The spider, very cunning and at times with a touch of viciousness in his nature, is the hero of the West Indian anancy fables, while the rabbit, always clever and full of laughable pranks, is the chief actor in the Uncle Remus group.

It is interesting to note that in Buddha's "Jataka" that store house of beast wisdom of ancient India, the rabbit is considered wise and clever. In the popular mind of America, his exploits and victories far surpass those of any other animal hero created by the genius of the Negro story teller. Due to the magic touch of Harris, this little animal has become immortal with the fictitious beast heroes of all time.

Animal stories, as told in Africa, differ somewhat from those heard in America. The genuine African fable, though filled with adventure and humorous situations, generally conclude in explaining the ways of the animals and their physical peculiarities. In the American version are described mainly the contests of the tortoise and spider

with their foes and the daring pranks of the rabbit with the wolf, the fox, the bear and other animal acquaintances, all of which end generally with an amusing and exciting victory for the smaller and weaker creature.

In all of these fables we see the weakest and most harmless of creatures overcome the strong and mighty. The Negro story teller whether in Africa or in America, makes wit and cleverness triumph over brute force in the animal world.

Do we find here a key to the Negro's philosophy and methods of action in dealing with his present-day problems?

"In these fables are displayed," observes a white missionary of sixteen years' experience in the African field, "no small share of close observation, lively imagination and extraordinary shrewdness of character." *

The next class of stories in this folk literature are those similar to our modern fairy tales. A careful examination of these stories of wonder discloses all the marvellous ideas common in fairy lore, such as the magic birth of the hero or heroine, magic rods, magic mirrors, magic spears, magic drums, friendly and rogue animals, animal transformation, similar to the wolf superstition, beast marriages, the clever youngest son or daughter, the tree as a life token, inanimate objects that help the hero and various forms of taboo. In them are found also good and bad spirits, the wizard and the witch, the dwarf changling and children of mixed mortal and fairy birth.

Stories of this class were brought by the Negro to America modified, of course, by his changed environment.

In Lafcadio Hearn's West Indian story "Youma," his "Two Years in the French West Indies," in Alcee Fortier's "Louisiana Folk Tales," in Charles W. Chesnutt's "The Conjure Woman," in Mary A. Owen's "Voodoo Tales," and in Edward Mott's "The Black Homer of Jimtown," we get survivals of these African fairy tales.

In all climes and in all ages there have been men who have won the admiration of their fellows for deeds of valor in the hunt, in war, or for wisdom in times of peace. Of these heroes tribal poets have sung and story tellers have idealized, blending, as is usual in such cases, fact with fancy.

In Africa stories of the hero or saga type exist in numbers that are surprising to those unfamiliar with the folk tales of that continent.

The missionary collections previously cited contain many hero stories, not at all lacking in beauty and poetic charm.

J. Leighton Wilson, the well known African missionary, wrote, many years ago, in this connection, referring to one group of natives: "They have inexhaustible stores of ancestral traditions and fabulous stories, some of which if embodied in suitable language would bear comparison with the most celebrated novels and romances that have ever been presented to the world." *

Similar conditions did not arise in America among the Negroes to make possible the perpetuation of the saga form of story, though in the dramatic tale of Bras-Coupe found in George W. Cable's novel of creole life in Louisiana, "The Grandissimes" we get a glimpse of the African hero type reflected in an American setting.

A surprising number of riddles is known among the native children who derive great amusement and often the older people find in them an excellent way for passing many a social hour.

While these riddles are quite short and often nothing but a game or play with words they indicate close observation and an ingenious turn of mind.

A perfect store house of proverbs has also been found. The best book dealing with these proverbs is perhaps Sir. R. F. Burton's "Wit and Wisdom from West Africa," which contains over two thousand proverbs, idioms and enigmas of the West African Negro. They disclose the fact that there is scarcely an object presented to the eye, scarcely an idea excited in the mind but it is accompanied by some sententious aphorism founded on a close observance of men and manners and in many cases of a decidedly moral tendency.

* J. Leighton Wilson in Western Africa (1856) p. 32.

* Western Africa, p. 457.

In America much of the wisdom of the colored race is frequently heard in the pithy sayings of the unlettered class, for example, note the keen analysis of human nature as revealed in the plantation proverbs of Uncle Remus.

Poetry among the Africans is always sung or chanted as is usual with primitive races. While there is not much rhyme, a great deal of repetition, alliteration and rhythm are heard in this poetry.

In songs of love, death, war, hunting and religion (appeal to some higher spirit or spirits) the native African expresses his emotional life. These songs are rendered usually in a wierd melody accompanied by a rhythmical clapping of hands. They are generally in a minor key.

These people are the easiest extemporizers, even the children find no difficulty in producing an extemporaneous song.

To accompany his stories, songs and dances the African has developed many types of musical instruments. In the Metropolitan Museum of Art in New York City, are shown three hundred specimens of these types which are grouped in four classes, (1) string, (2) wind, (3) vibrating membranes and (4) sonorous substances.

In the first class are seen instruments of the harp, lute, lyre and viol type; the flute, reed and horn type are in the second; the drum and tambourine type in the third, while in the fourth class are seen the bell, cymbal, xylophone and rattle type of musical instrument.

In America it is well known that the Negro has shown an intuitive quickness in handling musical instruments of all kinds, one of which he developed in the slavery period—the banjo.

Though in Africa poetry is sung or chanted in heroic, martial, idyllic, comic, satiric and religious forms, conditions in American slavery fostered mainly the survival of the religious popularity known today as Negro spirituals or plantation melodies.

"There is no parallel instance," says Col. Higginson, "of an oppressed race thus sustained by the religious sentiment alone; these songs are but the vocal expression of the simplicity of their faith and the sublimity of their long resignation." *

Later progress of the American Negro in the field of music, especially in recent years, with its distinctive characteristics is not a survival from the folk music of his ancestors but rather a development of a temperamental tendency under conditions of American freedom.

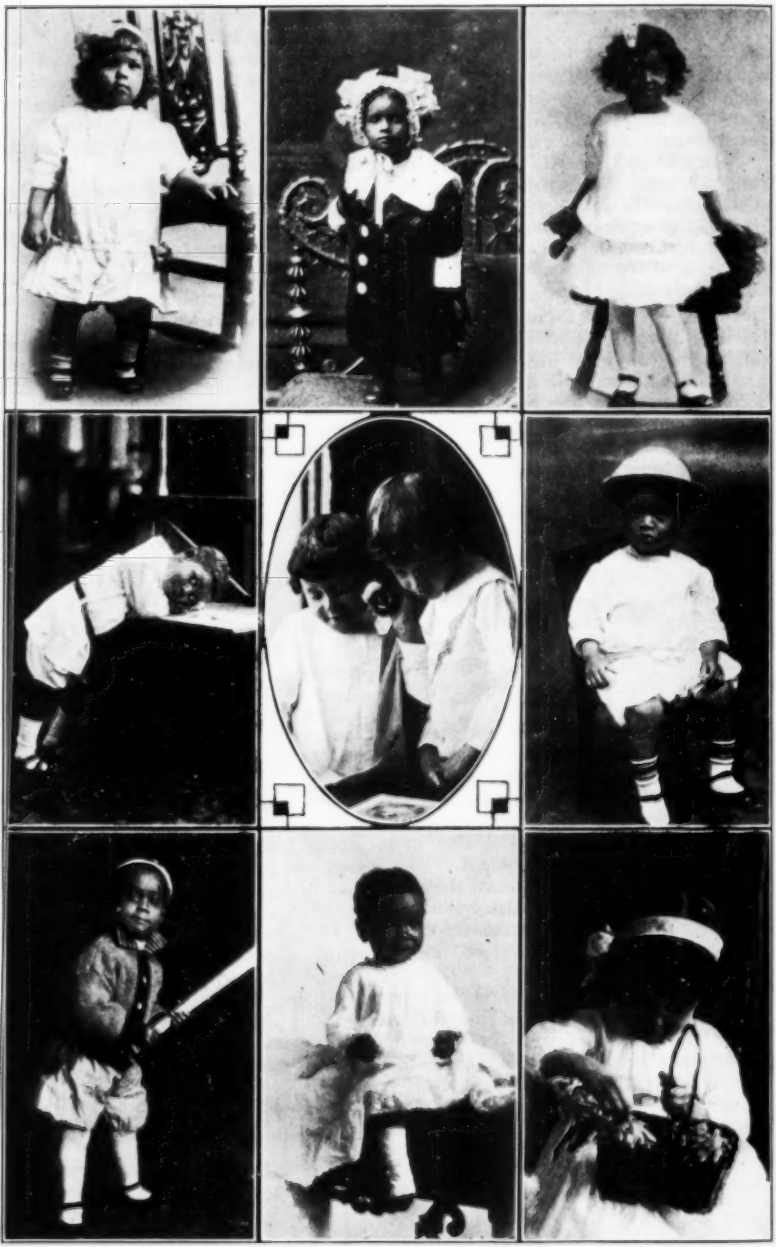
Through the zeal of professional story tellers, many of whom display narrative powers of a high order, the folk literature of Africa is carried from village to village. By voice, facial expression, gesture and the accompaniment of instruments, especially the drum, they develop the dramatic situations of the story in a manner that never fails to impress the assembled audiences.

In this country, during the slavery period, the one literary opportunity for the slave of the soil was the telling of folk stories.

Comparing this form of literature with that of other races we find that in many of the fables, fairy tales and hero stories occur the same types of character and peculiar incidents that are common in all folk tales wherever found modified, of course, by the personality of the Negro with his vivid power of description, an imagination that weaves into the stories his own fanciful ideas and that rich and refreshing humor so characteristic of him which delights by its sudden turns of situation.

Perhaps, by means of a later culture within the race, its folk literature may be collected, arranged and given a literary polish that will reveal to future generations its poetical and imaginative charm, its delightful pleasantry and its shrewd and kindly philosophy.

* Army Life in A Black Regiment (1870) p. 222.



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How the Spider Won and Lost Nzambi's Daughter

A Negro Folk Tale After Dennett; from the collection by M. N. Work

NZAMBI, the goddess who dwelt upon earth, had a beautiful daughter. Nzambi vowed that no earthly being should marry her daughter unless he first brought the heavenly fire from Nzambi Mpungu, who dwelt in the heavens above the blue roof. Now, the daughter was very beautiful and the people marvelled saying, "How shall we secure this treasure, and who on such conditions will ever marry her?"

Then the spider said, "I will win Nzambi's daughter if you will help me." And they all answered, "We will gladly help you if you will reward us." The spider than began to travel upward until he reached the blue roof of heaven. He then dropped down again to the earth, leaving a strong silken thread firmly hanging from the roof to the earth below. He now called the tortoise, the woodpecker, the rat and the sand-fly and bade them climb up the thread to the roof. They did so. Then the woodpecker pecked a hole through the blue roof and they all entered the realm of Nzambi Mpungu, the god of the heavens.

Nzambi Mpungu received them courteously and asked them what they wanted. They answered him saying, "Oh, Nzambi Mpungu, of the heavens above, great father of all the world, we have come to fetch some of your terrible fire for Nzambi, who rules upon earth."

"Wait here, then," said Mpungu, "while I go to my people and tell them of the message you bring."

But the sand-fly, unseen, accompanied Mpungu and heard all that he said. Then Mpungu returned to the visitors and said, "My friends, how can I know that you have really come from the ruler of the earth and that you are not imposters?"

"Put us to some test," they said, "that we may prove our sincerity to you."

"I will," said Mpungu. "Go down to your earth and bring me a bundle of bamboos that I may make myself a shed."

ILLINOIS

And the tortoise went down and soon returned with the bamboos.

Then Mpungu said to the rat, "Get thee beneath this bundle of bamboos and I will set fire to it; then if you escape, I shall surely know that Nzambi sent you."

The rat did as he was bidden. Mpungu set fire to the bamboos, and lo, when they were entirely consumed, the rat came forth from amidst the ashes unharmed.

"You are, indeed," said Mpungu, "what you represent yourselves to be. I will go and consult my people again."

The sand-fly was again sent after Mpungu and bidden to keep well out of sight, to hear all that was said, and, if possible, to find out where the fire, that is the lightning, was kept. He soon came back and related all that he had heard and seen.

Then Mpungu returned to them and said, "Yes, I will give you the fire you ask for if you will tell me where it is kept."

And the spider said, "Give me then, O, Nzambi Mpungu, one of the five cases that you keep in the fowl house."

"Truly," said Mpungu. "You have

answered me correctly, O spider. Take therefore, this case and give it to Nzambi, who rules upon earth."

The tortoise carried it down to the earth and the spider presented the fire from heaven to Nzambi and Nzambi gave the spider her beautiful daughter in marriage.

But the woodpecker grumbled and said, "Surely the woman is mine, for it was I who pecked the hole through the blue roof, without which the others could never have entered the kingdom of Nzambi Mpungu."

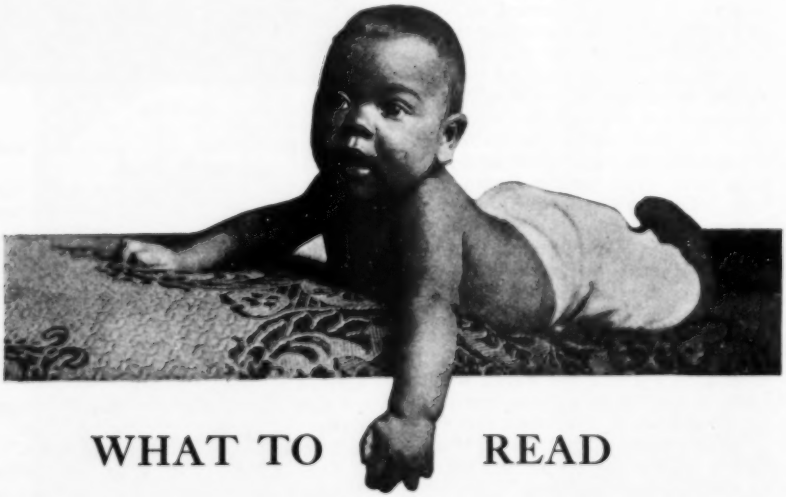
"Yes," said the rat, "but see how I risked my life among the burning bamboos. The girl, I think, should be mine."

"Nay, O, Nzambi," said the sand-fly, "the girl should certainly be mine, for without my help the others would never have found out where the fire was kept."

Then Nzambi said, "Nay, the spider undertook to bring me the fire and has brought it. The girl by right is his, but as you will make her life miserable if I allow her to live with the spider and as I cannot give her to all of you, I will give her to none, but instead I will give each of you her market value."

Nzambi then paid each of them fifty bolts of cloth and a cask of gin, but the daughter ever after remained unmarried and waited on her mother.

TEXAS



WHAT TO READ

MISS ROSE STRUNSKY'S "Abraham Lincoln" (Macmillan) is a book which colored people ought to buy and read because it straightens out so frankly and ruthlessly so many of our misapprehensions about Lincoln. We can best give Miss Strunsky's portrait from her own words in the *New Review*.

"If we are really to apply the policies of Lincoln to the problems of to-day, then it is high time to place in truthful and critical order just what these policies were and what their significance. In this matter of emancipation of the Negroes from slavery and his conception of what was to be their role in the social and political life of America, it is especially necessary that his true attitude be given, for on no phase of Lincoln's career has there been so much fable and popular dictum accumulated as upon this. The picture of Lincoln looking out upon space with sad and loving eyes, his right hand outstretched presenting the Emancipation Proclamation, his left resting tenderly upon the

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head of a newly-freed and grateful slave kneeling at his feet, can no longer be satisfactory.

"'A veil of melancholy' might indeed have rested on his face and his eyes be 'sad and loving,' but his acts were hesitant, compromising and without any faith in the ultimate benefit of that Emancipation Proclamation which we have always pictured him as holding so gladly and firmly in that eager outstretched hand. . . . . .

"That does not mean to say that Lincoln was not sincere in his opposition to the institution of slavery, but it means that he was not an abolitionist, nor that he had the same hopes and desires for the black race as he had for the white. Being against Negro slavery for the white man's reason, he was not only ready to compromise with the institution itself, but was also ready to compromise with the principles that underlay it. Not only did he not want to disturb slavery in the states where that 'institution' already existed, but he did not want the Negroes to live in freedom side by side with the whites in the new territories for which he was fighting. He could not conceive of the two races enjoying the same political and social privileges. His democracy was a white man's democracy."

卐

MR. T. SHIRBY HODGE has written a satirical novel "The White Man's Burden." In it he pictures black folk triumphing over whites by thought and invention rather than brute force. The book has a fine lesson in its breast which is voiced in these lines: "The white man's burden is himself."

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The students of Howard University publish annually a book called "Nike" with statistics of the senior class, pictures of the university, etc. The 1915 publication, under Editor R. M. Andrews, is unusually creditable and interesting.

ILLINOIS GEORGIA INDIANA

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Mr. L. M. Hershaw publishes a good summary of the facts and law and court decisions as to peonage among southern Negroes.

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Among other pamphlets which have come to us are the following; Dr. S. M. Steward on the "Woman in Medicine" with a list of thirty-five colored women in medicine.

Miss Frances Blascoer on the colored school children in New York. She has an excellent summary of the moral conditions among colored girls and shows how one phrase has been repeated quite independently as referring to colored girls, to girls in Hawaii and to white workers in Pennsylvania: "On the whole I think the girls we have reached are coming to feel that it is respectable to be married before their babies are born." Miss Blascoer concludes that the women of all the races are very much alike.

Thomas H. B. Walker sends us "The Presidents of Liberia" with illustrations.

The New York State Commission to the Virginia Exposition sends us eight booklets with pictures and statistics gotten up for distribution at the Exposition.

THE BLACK MAN'S SOUL

By JAMES D. CORROTHERS

Dedicated to the boys of Downington School

A curious giant came, years ago,
Blind and black, down the Valley of Woe.
Untutored, and groping in primal night,
He fondled the harp, with a child's delight.
"Blind Tom," the Musician! God's hint was he
Of a mystical music still to be.
I am sure, through that melodic surge and roll,
That music lives in the black man's soul.

A Singer there came, with a tender lyre,
And dawn-filled eyes of love and fire;
And I knew, as Dunbar swept the strings,
That he brought what long, long yearning brings:
Dream-Voice of a crooning race was he,
God's hint of a beauty yet to be!
For I know, by a glimpse of his lyric scroll,
That beauty dwells in the black man's soul.

An Orator came, and he thrilled the heart
Till the blood surged hot, with a sudden start,
As he rent the bleak rocks of a people's gloom,
And sounded Oppression's knell-filled doom.

How to Get Rid of the "Ifs."

As far as the future of your loved ones is involved, why not get rid of the "**ifs**"?
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If you live twenty years, this payment would amount to four hundred ninety dollars. You can then discontinue your payments, **and without another dollar of outlay or the payment of even taxes on the amount, your family has an estate of $510.00 cash at your death.**

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Suppose at the end of ten years from now, you should desire to raise some money? Are you sure you could borrow it? The only way in which you can be sure you will is to make sure that you will then have a life insurance policy in a **real Life Insurance Company** such as the **STANDARD LIFE.** Then you can get it as a matter of right and under favor to no one.

With that you can borrow $138.00 without sacrificing the estate of your family, for if you should die the next day after securing the loan, they would still receive 862.00. Then the account would stand: Premiums paid, $245.00; money borrowed, $138.00; balance (cost), $107.00; payment to your family. $862.00; excess of payment, $969.00.

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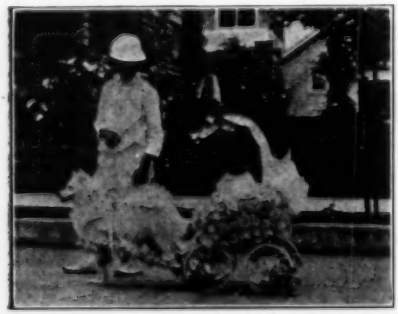
(C. Oct., 1915.)

O marvelous Douglass, the noble, the true,
We answer the slanderous tongues by—you!
Ah! I dream, through your spirit's heroic moul',
That grandeur dwells in the black man's soul.

See there, in the city of old renown,
In the midst of the Common, in Boston town,
The "red coats" come! The Colonials stand,
A glum, determined and sullen band.
'Tis Crispus Attucks, the black, dies, then—
First Patriot-Martyr for brave, true men!
I avow, by this, Liberty's first death-toll,
That bravery lives in the black man's soul!

And, have you forgotten, in Cuba, the fight?
How the black soldiers tested the hot Spanish might?
O'er the cannon's red thunder, unblenched by a fear,
They cried to their captain: "Don't talk 'bout no 'rear'!
Lead us on! Lead us on! Lead us up to that fight!
There'll be a 'Hot Time in th' Ole Town To-Night!'"
By their deeds I declare; by my heart; by the whole:
Still loyalty lives in the black man's soul!



GEORGE E. CANNADY. See page 268

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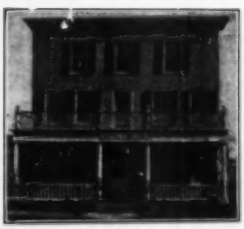

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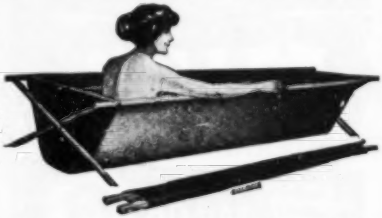

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